322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

●412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

241 unchanged to recent times; in 1927 the percentage of farmers among the Vepsians was said to be "more than 90 per cent." Barley, rye, oats, potatoes, turnips, cabbage, and flax were grown. Agriculture was not sufficient, however, to maintain a decent standard of living for the people and, in some places, until the introduction of the kolkhoz system, it was left to the
[423] care of women and children. During the czarist regime the land was owned by the mir (village community) and it was divided between the peasants for only temporary tillage. Under Soviet rule the land belongs to the State and is distributed to the kolkhozes and sovkhozes.

241 Vepsian agricultural implements and
• 412 methods of tillage have been very primitive. N. S. Rozov, who in 1926 made a field trip to the Middle Vepsians, did not see a single iron plough or iron harrow, and the peasants were generally using harrows made of branches. According to Ianson's information (published in 1929) more than 90 per cent of the Vepsian peasants in Leningrad oblast used the three-field system, and the same percentage employed only wooden implements.

241 A slash-and-burn economy was practised in all Vepse at least until the 1920's. In North Vepse the peasants got by this means their best flax and turnip land mainly from young hardwood forests. Since the newly-won lands for cultivation were usually far away from the villages and there were no roads leading to

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [144]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and